1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

exclusive use of the members of the society; and protection by law from interference by outside interests. In return for these privileges, the state reserved the right to approve the by-laws of the cooperatives and to inspect and audit their books.[6]

Between the two world wars some of the cooperatives took on a compulsory character. For instance, many refugees who were settled on land in the 1920s were formed into cooperatives which could not be dissolved or from which individuals could not withdraw until complete payment was made. In some districts citrus and grape producers were compelled to deliver their products to the cooperatives. Also, compulsory cooperatives, organized by a majority vote of the farmers in a region, could take over the common utilization of land, forests, and pastures, or the task of grafting of barren and wild trees. Quite aside from these compulsory cooperatives and the widespread credit cooperatives, there were many voluntary cooperatives for marketing, production, and insurance against fire, hail, and frost.

In Greece, as in all other Balkan countries, the agricultural cooperatives through the years have been under the supervision of the Agricultural Bank, from which the government channeled credit to the rural sector of the economy. The local societies were grouped into regional cooperative unions. Instead of having to deal individually with each peasant who wanted a loan on his livestock or against the next crop, the government officials could leave the initial screening of applications to local cooperative officials, then to those at the regional level, while reserving for themselves final approval. Under Metaxas, who ruled as a dictator just prior to World War II, the cooperative section of the Agricultural Bank received no support and, in all probability, cooperatives would have found continuation difficult if Metaxas had been in power for a long period.[7]

Then came the war years, which were difficult for cooperatives as well as for everything else in Greece. The situation at the end of the war was described in 1946 when the newly created Food and Agriculture Organization, a specialized agency of the United Nations, sent its very first Mission team to Greece to survey the situation and make recommendations. This team, headed by Franklin S. Harris, President of the Utah State College of Agriculture, found that the "machinery" of cooperative activities had developed to such a point before World War II that it could provide an important facility for postwar rural rehabilitation.[8] Most of the FAO Mission's recommendations dealt with ways in which this facility could best be used. However, at least two points were brought out which have a direct bearing upon the peasant himself. The first suggests that greater responsibility be given the local village cooperative, thereby placing more control over making individual production loans, receiving repayments, and keeping the individual loan accounts in the hands of the peasants themselves. The general tendency in most cooperative systems is for the center of gravity

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181 871 stances of parents who disposed of some of their precious livestock to get the necessary money to help a son finish a year in a secondary school in the nearby town.

[173] This appreciation of education has many roots. For one thing, the old folks keep alive the stories of the secret schools which were held clandestinely during Turkish times in those areas where the Turks did not permit schools to operate. In such cases the priest, the only literate man in the village, would open a night school to which the boys would go to learn to read and write. Since the Greek villagers, like many peasants in other countries, dislike to be out after dark, the boys were always a little fearful as they went between their homes and the secret school. They longed for a [533] full moon to light their way and sang the following song, which is still heard today in village schools as a tradition:

> My brilliant small moon,
> Give me light to walk and go to school,
> To learn the alphabet
> And to be educated into God's work.

In the old days, then, education was precious because it was hard to get and involved a risk.

156 181 871 But it also is one of man's best ways of expressing his own individuality. Education, though a socializing influence in the early stages, becomes individualistic in the upper reaches. There each student seeks to appropriate for himself from the lecture, the reading, or the discussion that which fits into his own evolving interests and plans. Though socially derived and acquired, education in its essence is highly individualistic. This the Greek can appreciate.

555 181 871 In addition, education in Greece, as elsewhere, is the ladder of opportunity which youngsters can climb to reach the city or to move into some coveted profession. For, along with valuing an education, there is the corollary honor paid to those who can boast an education and wear it well. [46] Furthermore, an education and a well-paid white-collar job resulting from it eliminate the necessity of manual labor, which the Greek finds most uncongenial. The university professor, for instance, is not only a man of repute but is also a man of affairs. When the king needs a caretaker government to hold things together until a new government is formed after a [643] forthcoming election, he more often than not asks a professor to serve as prime minister.

857 872 In spite of the high place given education, the village boys and girls have to earn theirs the hard way. For them there is truly no royal road to learning. In confirmation of this, we turn again to T. K. Papaspyropoulos and the account of his Peloponnesian village.[3]

allow time to dictate to them in private life; and Athenian newspapers, announcing the hour of the lecture, have to remind people that it is important to be prompt at such affairs. When they deviate from old Greek ways and values, they often do so with awareness and with regret, and the deviation is not profound.

VIEW OF THE SELF

Foremost in the Greek's view of the self is his self-esteem. It is impossible to have good relations with Greeks unless one is aware of this, the Greek *philotimo*. It is important to pay tribute to it, and to avoid offending it, or, as the Greeks say, molesting it. Everyone has his *philotimo*, as an individual, as a member of a family, and, most of all, as a Greek. On this rests Greek individualism, since it is sheer being which is respected, not position in the world or achievement. On this rests Greek democracy and equality, since everyone, both as a person and as a Greek, is equal to everyone else, neither superior nor inferior. Any Greek bootblack is equal to the king, to whom he may refer familiarly as *coumbaros*, wedding sponsor, until some political agitator points out to him that the king is not Greek by descent, and therefore does not merit loyalty or respect as an equal. This does not mean that there is lacking a balance of roles or interpersonal structuring; but these relationships of interdependence, of leader and followers, of division of areas of responsibility and work, are not cast in the mould of superiority and inferiority. Inferiority comes only with the forfeiting of the *philotimo*.

On the *philotimo* also rests Greek nationalism. A man may be ignorant and poor, but when his country is threatened, it is his right and privilege to shed his blood on the altar of Greek freedom along with every other Greek, whatever his district, however wealthy or educated. Again, he shares with every other Greek a common glorious past. A small island, speaking of its illustrious sons, lists the New York chiropractor of today next to the philosopher of 2,400 years ago. A Greek, speaking about his culture, makes statements such as: "The Greeks have been hospitable since the time of Homer." Even learned treatises, such as a paper on present-day medicine, often begin with the glorious work of the ancient Greek thinkers. This is what each Greek esteems in himself, what constitutes his *philotimo*: his personal being, his status within a family, village, district, and, second to none, his Greekness.

The Greek *philotimo* is easily bruised, or molested; and a Greek addressed in a completely objective manner, or hearing himself or his way of life described in harsh scientific terms, is greatly offended. Where an American journalist or scientist, writing about his culture, feels the need to be objective, to uncover the facts, a Greek presents